

# Parables of Mairaj

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Parables of Mi'raaj

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, make the intention of 'I'tikaaf' upon remembering it because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaafs, and eating, drinking and sleeping will also become temporarily permissible for you in the Masjid.

### Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has said, 'O people! Undoubtedly, on the Judgment Day the person who will attain salvation from its terror and accountability amongst you will be the one who would have recited Salat upon me abundantly in the world.' (Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadis 8210)

بے کسوں کے حامی و غمخوار پر لاکھوں سلام  
 مصطفےٰ کے گیسوئے خمدار پر لاکھوں سلام

چارۂ بے چارگان پر ہوں درودیں صد ہزار  
 پُرضیا پُرنور پیاری داڑھی پر درود

جانِ عالم! آپ کی پیزار پر لاکھوں سلام

جُبَّہ اقدس پہ چادر پر عِمامے پر دُرود

صَلِّ اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ صَلُّوْا عَلٰی الْحَبِیْب

Dear Islamic brothers! Before listening to the Bayān, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم has said, 'يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

## Two Madani pearls

1. Without a good intention, no reward is granted for a good deed.
2. The more righteous intentions one makes, the greater reward he will attain.

## Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُوْا اِلَى اللّٰهِ، اذْكُرُوْا اللّٰه، صَلُّوْا عَلٰی الْحَبِیْب etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayān, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Intentions of delivering a Bayān

1. I also make the intention that I would deliver this speech (Bayān) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.
2. I will deliver my speech (Bayān) by reading from a book of an authentic Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّوْعَةِ الْحَسَنَةِ

**Translation from Kanz-ul-Īmān:** ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

3. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
4. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
5. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In'aamaat and to join the 'Ilaaqa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
6. I will avoid laughing and prevent others from laughing as well.
7. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Great night

Dear Islamic brothers! Tonight is the 27<sup>th</sup> night of Rajab-ul-Murajjab 1436 Hijri. Thanks to Allah ﷺ that He ﷺ has, once again, blessed us with a great and sacred night full of divine blessings and excellence. It is that great night in which Allah ﷺ bestowed a great miracle upon our Beloved and Blessed Prophet ﷺ. What incidents occurred in this luminous night; what spiritual manifestation and luminosity were showered! Listen to them briefly in today's Bayan (speech). If you listen to it attentively and whole-heartedly, **إِنْ شَاءَ اللَّهُ ﷺ** the love of the Noblest Prophet ﷺ will develop further in your heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Great miracle of Beloved Prophet ﷺ

It was the 12<sup>th</sup> year of the Prophethood when the Greatest and Holiest Prophet ﷺ was 51 years old, Allah ﷺ bestowed the great gift of Mi'raaj upon the Beloved Prophet ﷺ and made him visit not only from Masjid-ul-Haraam to Masjid-ul-Aqsa but all the seven skies in one part of the night. In addition, Allah ﷺ enabled our Beloved Prophet ﷺ to behold His ﷺ own spiritual manifestation and luminosity and also blessed with His ﷺ divine sight and conversation.

This blessed Mi'raaj event occurred on the 27<sup>th</sup> of Rajab-ul-Murajjab. As a great saint of Allah ﷺ 'Allamah Maulana Makhdoom Muhammad Haashim Thathwi **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated: As per the authentic saying, Allah ﷺ made the Prophet of Rahmah ﷺ visit on the 12<sup>th</sup> year of Prophethood i.e. before one year of migration on Saturday or Monday night and according to a famous narration, on the 27<sup>th</sup> Rajab-ul-Murajjab during

the night Allah ﷺ bestowed the Beloved and Blessed Prophet ﷺ with Mi'raaj (sacred visit). (*Seerah Sayyid-ul-Anbiya*, pp. 127)

## Opening of the blessed chest

At Mi'raaj night, Sayyiduna Jibraeel عليه الصلوة والسلام opened the blessed chest of the Beloved Prophet ﷺ. The Revered and Renowned Prophet's blessed heart was taken out and washed by putting in a gold tray filled with sacred Zam Zam. Then (as per the glory of our Beloved and Blessed Prophet ﷺ) further wisdom, faith and the luminosity of Prophethood were filled in it and then it was put back in the blessed chest and was sewn with a needle.

Islamic scholars رحمهم الله تعالى have said that opening of blessed chest occurred four times in the sacred life of the Beloved Prophet ﷺ; the opening of blessed chest that occurred in the night of Mi'raaj was the fourth one. First time, it occurred at the time of our Beloved Prophet's birth, second time when the Noble Prophet ﷺ was 10 years old and third time on the occasion of divine revelation in cave Hira. (*Seerah Sayyid-ul-Anbiya*, pp. 127)

## Ride of Mi'raaj bridegroom

Sayyiduna Anas Bin Maalik رضي الله تعالى عنه has narrated that the Beloved Prophet ﷺ said: Buraaq (whose name is Jaarood) a tall and extremely white quadruped bigger than the donkey but smaller than the mule was brought to me. It would step as far as it could see. I mounted it and reached Bayt-ul-Muqaddas and the place where the Prophets عليهم الصلوة والسلام would tether their animals I tethered it. Then I entered Masjid-ul-Aqsa and offered two Rak'at Salah. (*Sahih Muslim, Kitab-ul-Imaan*, pp. 97, Hadis 259)

## Led Prophets' Salah عليهم الصلوة والسلام

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ was the Imam of all the Prophets عليهم الصلوة والسلام in this Salah<sup>1</sup> as all the Prophets عليهم الصلوة والسلام, to the greater glory

<sup>1</sup> Seerah Sayyid-ul-Anbiya, pp. 128

of the Beloved Prophet ﷺ, were gathered in Bayt-ul-Muqaddas.<sup>1</sup> When the Holy Prophet ﷺ came here so all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ welcomed him. At the time of Salah, everyone requested the Revered and Renowned Prophet ﷺ to lead the Salah. Sayyiduna Jibraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ then held the blessed hand of the Beloved Prophet ﷺ and requested to move forward and then the Beloved Prophet ﷺ did the Imaamat of all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. (Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 3, pp. 65, Hadis 3879)

Sayyiduna 'Allamah Buseeri رَحْمَةُ اللهِ تَعَالَى has stated:

وَقَدَّمْتُكَ جَمِيعَ الْأَنْبِيَاءِ بِهَا وَالرُّسُلَ تَقْدِيمَ مُخْدُومٍ عَلَى خَدَمِ

i.e. in Bayt-ul-Muqaddas, all the Prophets and Rusul عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ requested the Beloved Prophet ﷺ to be in front of them as master is in front of his servants. (Qasida-tul-Burdah, pp. 240)

عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ! What a great Salah as all the Prophets and Rusul were Muqtadi and our Beloved Prophet ﷺ was Imam and the first Qiblah was the place of Salah. Certainly, no such Salah had ever been offered in the whole universe before; sky had never seen such a beautiful scene. Anyway, the blessed mystery of our Beloved Prophet ﷺ of being the first and last was also resolved; this secret has also been discovered and the meaning has become clear like daylight. As today the Greatest and Holiest Prophet ﷺ who is also the last Rasool ﷺ is leading the Salah of the previous Prophets and Rusul عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. Talking about the same secret, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated:

فَإِذَا أَقْضَى مِثْلَ تَهَا يَهِي سِرٌّ، عِيَانٌ بُونَ مَعْنَى أَوَّلِ آخِرِ

<sup>1</sup> Sunan Nasaai, Kitab-us-Salat, pp. 81, Hadis 448

کہ دست بستہ ہیں پیچھے حاضر، جو سلطنت آگے کر گئے تھے

**Explanation of the couplet:** At Mi'raaj night, the Beloved Prophet ﷺ did the Imaamat of all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and led their Salah. The secret behind this was to differentiate between first and last, so that it can become obvious that the Beloved Prophet ﷺ who came into the world as the last Prophet is not less than any other Prophets in glory and greatness. Indeed, he ﷺ is greater than other Prophets in glory and greatness. The evidence for this is that all the Prophets عَلَيْهِمُ السَّلَامُ who had declared their Prophethood before are standing behind the Greatest and Holiest Prophet ﷺ with their hands tied.

When the Beloved and Blessed Prophet ﷺ met the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ present over there after the Salah, so one by one all the Prophets عَلَيْهِمُ السَّلَامُ praised Allah عَزَّوَجَلَّ.

Sayyiduna Ibraheem عَلِيْهِ السَّلَامُ said: All the praises are to Allah عَزَّوَجَلَّ who made me Khaleel and bestowed Mulk-e-'Azeem upon me. Furthermore, He عَزَّوَجَلَّ made me His subservient and the Imam of the people so that I could be obeyed and saved me from the fire and made it cold and peaceful for me.

After him, Sayyiduna Musa عَلِيْهِ السَّلَامُ stood and praised Allah عَزَّوَجَلَّ: All the praises are to Allah Almighty who enabled me to converse with Him عَزَّوَجَلَّ (Kaleem) and enabled me to kill pharaoh and gave salvation to Bani Israel and made my Ummah (one of the groups) a nation who would show the right path and do justice.

Then praising Allah عَزَّوَجَلَّ Sayyiduna Dawood عَلِيْهِ السَّلَامُ stated: All the praises are to Allah عَزَّوَجَلَّ who gave me a very big kingdom and blessed me with the knowledge of Zaboar and softened iron in my hand and brought mountains and birds under my control who praise Allah عَزَّوَجَلَّ with me and bestowed wisdom and the knowledge of making a decision upon me.

Then praising Allah عَزَّوَجَلَّ Sayyiduna Sulayman عَلِيْهِ السَّلَامُ stated: All the praises are to Allah عَزَّوَجَلَّ who gave me the control over air/wind and brought Jinnaat under my control. They as per my wish build high palaces,



make pictures and salver/tray equal to big ponds and alms cauldron. Likewise, He ﷺ taught me the language of birds and bestowed everything upon me by His blessing and made me superior to His many faithful bondsmen and gave me such an empire which no one can get after me and made my kingdom such which has no comparison.

Remember that in the Shari'ah of Sayyiduna Suleman ﷺ, picture was not Haraam. (*Khazain-ul-'Irfan, part 22, Surah Saba, Taht-al-Ayah 13*)

After this, praising Allah ﷺ Sayyiduna 'Isa ﷺ stated: All the praises are to Allah ﷺ who called me His Kalimah and also made me like (Sayyiduna) Aadam (عليه السلام) in this perspective that He ﷺ made him with clay and said 'كُنْ' (become) so he became and bestowed book and wisdom and Tawrayt (Torah) and Injeel (Bible) upon me and gave me this miracle that I can make like bird-face things with clay, and then blow onto it so it immediately becomes a bird. Furthermore, Allah ﷺ gave me this miracle as well that I cure the born blind and leukoderma patient and, by His ﷺ command, bring the dead back to life. Allah ﷺ lifted (without death to the sky) me and purified me (from infidels) and gave me and my mother protection from the harm of damned satan. Therefore satan cannot do anything with us.

Having praised Allah ﷺ when all the Prophets عليهم الصلوٰۃ والسلام mentioned the divine blessings Allah ﷺ bestowed upon them, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ stood up and stated praising Allah ﷺ: All the praises are to Allah ﷺ, Who made me merciful for the whole world and send me after making me the one who tells good news and fear and revealed Quran to me in which everything has been clearly mentioned and made my Ummah superior to all other Ummahs; my Ummah is the last Ummah and is the first Ummah (amongst the Ummah that will enter paradise) and Allah ﷺ widened my chest (for guidance and Ma'rifat, (recognition of the knowledge about Allah Almighty) and relieved me of the burden (by accepting my intercession for my Ummah) and made my Zikr everywhere for me and send me as the last Prophet.

After our Beloved Prophet ﷺ had completed his blessed conversation, Sayyiduna Ibraheem علیہ السلام stood up and said: These are those great attributes and marvels due to which the last of the Prophet, the Beloved Prophet's ﷺ status is higher and superior to all of us. *(Summarized from: Khasais-ul-Kubra, vol. 1, pp. 285)*

سب سے بالا و والا ہمارا نبی	سب سے اولی و اعلیٰ ہمارا نبی
نورِ آول کا جلوہ ہمارا نبی	بزمِ آخر کا شمعِ قروڑا ہوا
اور رسولوں سے اعلیٰ ہمارا نبی	خلق سے اولیا اولیا سے رُسل
تاجداروں کا آقا ہمارا نبی	مُلکِ کونین میں انبیا تاجدار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

After meeting the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ when the Beloved and Blessed Prophet ﷺ set out for the skies, so a cup of wine and milk were presented to the Noble Prophet ﷺ.

The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said: Jibraeel-e-Ameen (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) brought wine and milk in two separate cups. I drank milk;<sup>1</sup> upon this Jibraeel said:

الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْحُمْرَ غَوَتْ أُمَّتُكَ

i.e. All the praises are to Allah عَزَّوَجَلَّ who guided the Beloved Prophet ﷺ to nature. If the Beloved Prophet ﷺ had accepted the cup of wine the Ummah of the Beloved Prophet ﷺ would have gone astray. *(Sahih Bukhari, pp. 1181, Hadis 4709)*

<sup>1</sup> Sahih Muslim, Kitab-ul-Imaan, pp. 97, Hadis 259

The Beloved Prophet ﷺ has stated: Then I was taken towards the sky. Jibraeel-e-Ameen (عليه الصَّلوة والسلام) knocked at the portal of the sky. It was asked: Who are you? He replied: I am Jibraeel. He was asked: Who is with you? He replied: He is Muhammad ﷺ. It was then asked: Has he (ﷺ) been called? He replied: Yes, he ﷺ has been called. The Beloved Prophet ﷺ said: Then the portal was opened for us. Over there I met Sayyiduna Aadam عليه السلام who welcomed me and made Du'a for me. *(Sahih Muslim, Kitab-ul-Imaan, pp. 97, Hadis 259)*

## Weeping due to being worried for offspring

The Beloved Prophet ﷺ saw some people on the right and left of Sayyiduna Aadam عليه السلام. When he ﷺ would look his right side he ﷺ would smile and would start weeping when he ﷺ would look his left side. Sayyiduna Jibraeel عليه الصَّلوة والسلام humbly said: The faces on the right and left of Sayyiduna Aadam عليه السلام are his offspring; offspring on the right side are dwelling in Heaven and left in Hell.

*(Sahih Bukhari, Kitab-us-Salat, pp. 161, Hadis 349)*

The Beloved Prophet ﷺ further said: I was then taken to the second sky; Jibraeel-e-Ameen knocked at the portal. It was asked: Who are you? He replied: Jibraeel. It was asked: Who is with you? He replied: He is Muhammad (ﷺ). It was asked: Has he ﷺ been called? He replied: Yes, he ﷺ has been called. The Beloved Prophet ﷺ said: Then the portal was opened for us and I met two cousins—Sayyiduna 'Isa Bin Maryam and Sayyiduna Yahya Bin Zakariyyah عليهما الصَّلوة والسلام. They both welcomed me and made Du'a for me. I was then taken to the third sky. Jibraeel knocked at the portal. It was asked: Who are you? He replied: I am Jibraeel. It was then asked: Who is with you? He replied: He is Muhammad (ﷺ). It was asked: Has he ﷺ been called? He replied: Yes, he ﷺ has been called. The Beloved Prophet ﷺ said: Then the portal was opened for us and over there I met Sayyiduna Yousuf علي الصَّلوة والسلام who was blessed with half of the beauty. He welcomed me and made Du'a for me.

I was then taken to the fourth sky; Jibraeel knocked at the portal of the sky. It was asked: Who are you? Jibraeel replied: I am Jibraeel. He was asked: Who is with you? He replied: He is Muhammad (ﷺ). It was then asked: Has he ﷺ been called? He replied: Yes, he ﷺ has been called. The Beloved Prophet ﷺ said: The portal then was opened for us and I met Sayyiduna Idrees عليه السلام and he welcomed me and made Du'a for me. Allah عزوجل said about Sayyiduna Idrees عليه السلام, 'We have given him a high status.'

I was then taken towards the fifth sky; Jibraeel knocked at the portal. It was asked: Who are you? He replied: I am Jibraeel. It was asked: Who is with you? Jibraeel said: He is Muhammad (ﷺ). It was asked: Has he ﷺ been called? Jibraeel replied: Yes, he ﷺ has been called. The Beloved Prophet ﷺ said: The portal of the sky was then opened for us and I met Sayyiduna Haaroon عليه السلام; he welcomed me and made Du'a for me.

I was then taken to the sixth sky. Jibraeel knocked at the portal. It was asked: Who is there? He replied: I am Jibraeel. It was then asked: Who is with you? He replied, 'He is Muhammad (ﷺ). It was asked: Has he ﷺ been called? He replied: Yes, he ﷺ has been called. The Beloved Prophet ﷺ said that the portal was opened for us and I met Sayyiduna Musa عليه السلام. He welcomed me and made Du'a for me.

Then I was taken to the seventh sky. Jibraeel knocked at the portal. It was asked: Who is there? He replied: I am Jibraeel. It was asked: Who is with you? He replied: He is Muhammad (ﷺ). It was asked: Has he ﷺ been called? He replied: Yes, he ﷺ has been called. Then the portal was opened for us and I met Sayyiduna Ibraheem عليه السلام who was leaning against Bayt-ul-Ma'moor. Everyday 70 thousand angels visit this Bayt-ul-Ma'moor and the angel that visits once does not get the opportunity to visit it again. (*Sahih Muslim, Kitab-ul-Imaan, pp. 97, Hadis 259*)

Sayyiduna Jibraeel عليه السلام humbly said (about Sayyiduna Ibraheem عليه السلام to the Beloved Prophet ﷺ) He is your father; please say

Salaam to him. The Beloved Prophet ﷺ said Salaam and he ﷺ replied to his Salaam. Then welcoming the Beloved Prophet ﷺ he ﷺ stated: 'مَرْحَبًا بِالْإِنِّ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ' i.e. *a righteous son and a righteous Prophet is welcomed*. (Sahih Bukhari, pp. 977, Hadis 3887)

Having met Sayyiduna Ibraheem عليه الصلوة والسلام, the Beloved Prophet ﷺ reached near Sidra-tul-Muntaha which is a luminous jujube tree; its root is on the sixth sky and branches on the seventh sky; its leaves resemble the ears of the elephant and fruits are shaped like a large earthen pot of Maqaam-e-Hijr. Sayyiduna Jibraeel عليه الصلوة والسلام humbly said: It is Sidra-tul-Muntaha. The Beloved Prophet ﷺ saw four streams here which were coming out of the root of Sidra-tul-Muntaha; two streams were visible and two were hidden. The Beloved Prophet ﷺ asked Sayyiduna Jibraeel عليه الصلوة والسلام: O Jibraeel! What type of streams are these? Sayyiduna Jibraeel عليه الصلوة والسلام humbly said: Hidden streams are from Paradise and the visible streams are the Nile and Furaat.

(Sahih Bukhari, pp. 976, Hadis 3887)

## Maqaam-e-Mustawa

As the Beloved Prophet ﷺ moved forward from Sidra-tul-Muntaha, Sayyiduna Jibraeel عليه الصلوة والسلام remained at the same place and humbly refused to go further. (Al-Muwahib-ul-Laduniyyah, vol. 2, pp. 381)

Shaykh 'Abdul Haq Muhaddis Dihlvi رحمه الله القوي has said that it has been stated in some narrations that the Beloved Prophet ﷺ said to Sayyiduna Jibraeel عليه الصلوة والسلام: If you need something, you can humbly say it to me, I will mention it to Allah عزوجل. Sayyiduna Jibraeel عليه الصلوة والسلام humbly said: Please mention this wish of mine to Allah عزوجل that He عزوجل widens my arms, on the Judgment Day, more so that I can make your Ummah cross Siraat bridge through my arms. (Madarij-un-Nubuwwah, vol. 1, pp. 164)

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمه الله has said:

جاتی ہے اُمّتِ نبوی قرش پر کریں      اہلِ صراط رُوحِ آمیں کو خَبر کریں

He ﷺ said better than this in one more place:

پُل سے اُتارو راہ گزر کو خَبر نہ ہو      جبریل پر پہچائیں تو پر کو خَبر نہ ہو

The Beloved Prophet ﷺ then moved forward alone and reached a place travelling upwards, called Mustawa; over here the Beloved Prophet ﷺ heard the squeak of pens which are used by the angels to write the daily commands of Allah عزّوجلّ and from Loh-e-Mahfooz, (tablet on which the destinies of the world since its creation are recorded) they write the incidents of one year in separate pages, and then these pages are handed over to the concerned angels on the 15<sup>th</sup> night of Sha'ban.

### Above even 'Arsh-e-'Ula

The Greatest and Holiest Prophet ﷺ moved ahead from Mustawa and reached 'Arsh; he ﷺ went even further upwards and then reached a place where words like 'where' and 'when' became useless as these words are used for places and times; the place our Beloved Prophet ﷺ honoured by his presence had neither any place nor time, hence it is called Laa-Makaan.

سُراغِ آین و مَنی کہاں تھا، نِشانِ کیف و اِلٰی کہاں تھا  
نہ کوئی راہی نہ کوئی ساتھی نہ سنگِ منزل نہ مَرحلے تھے

اِلٰی: To which place      کیف: How      مَنی: When      اِلٰی: Where

سنگِ منزل: The sign/mark of a stone that signals a destination.

**Explanation of the couplet:** At Mi'raaj night, where did the Beloved Prophet ﷺ go? When did he ﷺ go? How did he ﷺ go? Who can answer go and to which place did he ﷺ go?

these questions, because the place where the Revered and Renowned Prophet ﷺ reached at Mi'raaj night had no conception of 'when' and 'where', no sign of 'how' and 'where', no one was with him, nor was there any clue to any destination. All these things are related to the place which was something totally different.

Dear Islamic brothers! Here Allah عزوجل bestowed that closeness upon the Beloved Prophet ﷺ which no one had ever had nor will have. Allah عزوجل has stated in part 27, Surah An-Najm, verse 8, 9 and 10:

ثُمَّ دَنَا فَتَدَلَّى ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ

**Translation from Kanz-ul-Imaan:** Then the Spectacle became closer, and came down in full view. So the distance between the Spectacle and the beloved was only two arms' length, or even less. So Allah divinely revealed to His bondman, whatever He divinely revealed.

A'la Hadrat رحمۃ اللہ تعالیٰ علیہ has written about these blessed moments in Qaseedah Mi'rajiyah: How beautiful was the view of that moment when special closeness was being bestowed upon the Beloved Prophet ﷺ! He رحمۃ اللہ تعالیٰ علیہ has written:

بڑھ اے مُحَمَّد، قریں ہو احمد، قریب آ سرورِ مُمَجَّد

نثار جاؤں یہ کیا ندا تھی، یہ کیا سَمَان تھا، یہ کیا مزے تھے

تَبَارَكَ اللہ شان تیری تجھی کو زیبا بے بے نیازی

کہیں تو وہ جوشِ لَن تَرَانی کہیں تقاضے وصال کے تھے

خِرد سے کہدو کہ سر جھکا لے گماں سے گزرے گزرنے والے

پڑے ہیں یاں خود جہتِ کو لالے کسے بتائے کدھر گئے تھے

اُدھر سے پیہم تقاضے آنا ادھر تھا مُشکل قدم بڑھانا

جلال و ہیبت کا سامنا تھا جمال و رحمت اُبھارتے تھے

بڑھے تو لیکن جھجھکتے ڈرتے حیا سے جھکتے ادب سے رُکتے

جو قرب انہیں کی رُوش پہ رکھتے تو لاکھوں منزل کے فاصلے تھے

وہی ہے اوّل وہی ہے آخر وہی ہے باطن وہی ہے ظاہر

اُسی کے جلوے اُسی سے ملنے اُسی سے اُس کی طرف گئے تھے

It is stated in Salaam-e-Raza:

آنکھ والوں کی ہمت پہ لاکھوں سلام

کس کو دیکھا یہ موسیٰ سے پوچھے کوئی

It is stated in Surah An-Najm:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

**Translation from Kanz-ul-Imaan:** The sight did not shift, nor did it cross the limits. (Part 27, Surah An-Najm, verse 17)

Sayyiduna Imam Ja'far Saadiq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that Allah عَزَّوَجَلَّ sent divine revelation to his bondsman and this divine revelation was without any source as there was no source between Allah عَزَّوَجَلَّ and His Beloved. These are the mysteries between Allah عَزَّوَجَلَّ and his Rasool which no one knows except them. (Khazain-ul-'Irfan, part 27, Surah An-Najm, verse 10)

Besides these secrets, Allah عَزَّوَجَلَّ said to his Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: what is that need which Jibraeel-e-Ameen humbly said to you? The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ humbly said: O Allah عَزَّوَجَلَّ, You know it better. Allah عَزَّوَجَلَّ said: O Beloved! I have fulfilled his need but for those people, who love you, befriend you and have your blessed company. (Madarij-un-Nubuwwah, vol. 1, pp. 169)

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said that Allah عَزَّوَجَلَّ made 50 Salah Fard (obligatory) for me in one day and night. When I reached Sayyiduna Musa عَلَيْهِ السَّلَام he said: What has your Rab عَزَّوَجَلَّ made



Fard (obligatory) for your Ummah? I said: 50 Salah made Fard (obligatory) for every day and night. Sayyiduna Musa عَلَيْهِ السَّلَام said: Go to your Rab عَزَّوَجَلَّ and request Him to decrease them, because your Ummah will not be able to offer 50 Salahs as I have already tested Bani Israel. The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I returned to my Rab عَزَّوَجَلَّ and humbly said: O my Rab (عَزَّوَجَلَّ)! Decrease the number of Salah for my Ummah. Allah عَزَّوَجَلَّ decreased five Salahs. I reached (Sayyiduna) Musa عَلَيْهِ السَّلَام and informed him that Allah عَزَّوَجَلَّ had decreased five Salah. Sayyiduna Musa عَلَيْهِ السَّلَام said that your Ummah even will not be able to offer these Salahs; go to Allah عَزَّوَجَلَّ and request Him to decrease further.

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I kept on coming to (Sayyiduna) Musa عَلَيْهِ السَّلَام and going to the divine court of Allah عَزَّوَجَلَّ until only five Salahs were left (i.e. every time Allah عَزَّوَجَلَّ decreased some number of Salahs, despite this (Sayyiduna) Musa عَلَيْهِ السَّلَام kept on sending me to the divine court of Allah عَزَّوَجَلَّ to get Salah decreased further). Allah عَزَّوَجَلَّ said: O Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! These are five Salahs for a day and night and every Salah will have 10 times more reward, (therefore as per reward) these five Salahs are equal to fifty Salahs. (Further favour of Allah عَزَّوَجَلَّ is that), the one who intends to perform good deed and is unable to do it, so for him (just for his good intention) one virtue will be recorded and if he performs that good deed, so ten virtues will be recorded for him and if someone intends to commit bad deed, and does not commit that bad deed, so no sin will be written in his record of deeds (for the crime of bad intention). However, if he perpetrates that bad deed, then one sin will be recorded.

The Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: I then reached (Sayyiduna) Musa عَلَيْهِ السَّلَام and informed him about these commands. He stated the same thing this time as well i.e. go to your Rab عَزَّوَجَلَّ and request Him to decrease further. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I asked (Sayyiduna) Musa عَلَيْهِ السَّلَام I have been to my Rab عَزَّوَجَلَّ (for getting number of Salah decreased) so many times that now I feel shy (to go for this).

*(Sahih Muslim, Kitab-ul-Imaan, pp. 97, Hadis 259)*

Discussing the beginning of Mi'raaj journey of His Beloved and Blessed Prophet ﷺ, in part 25 of the Holy Quran, first verse of Surah Bani Israel, Allah عزوجل has stated:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

**Translation from Kanz-ul-Imaan:** Purity is to Him Who took His bondman in a part of the night from the Sacred mosque to the Aqsa mosque.

Remember that the journey of Mi'raaj of our Beloved and Blessed Prophet ﷺ was not from Masjid-ul-Haraam to Masjid-ul-Aqsa but rather it has been proved by the Holy Quran and Hadis that not only the Beloved Prophet ﷺ visited all seven skies at blessed Mi'raaj night but he ﷺ also visited further than this i.e. to the place where Allah عزوجل wanted.

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمه الله has narrated with reference to *Sharah Hamziyah* in *Fatawa Razawiyyah*: The wealth of conversation was bestowed upon Sayyiduna Musa عليه السلام, our Beloved Prophet ﷺ was blessed with the same, Asra night, in addition, our Beloved Prophet ﷺ was also blessed with excessive closeness of Allah عزوجل and the sight of Allah عزوجل through naked eyes. How can we compare Koh-e-Toor, on which Sayyiduna Musa عليه السلام implored to Allah عزوجل with Maafauq-ul-'Arsh (above 'Arsh) where Allah عزوجل held a conversation with our Beloved Prophet ﷺ!

He رحمه الله further said about the same book that the Beloved Prophet ﷺ physically in the state of wakefulness visited the skies, then Sidra-tul-Muntaha, Maqaam-e-Mustawa, then 'Arsh and Rafrat and then the divine sight of Allah عزوجل (at Mi'raaj night). (*Fatawa Razawiyyah*, vol. 30, pp. 646)

However, the blessed part of the verse in which Mi'raaj has been discussed is itself an extremely wonderful miracle as there was a considerable distance

between Masjid-ul-Haraam and Masjid-ul-Aqsa, therefore, for a commoner to go to Masjid-ul-Aqsa overnight and then return during the same night is something totally unconvincing, even it was not possible to travel the distance of one side in one night.

‘Allamah Isma’eel Haqqi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: [Journey] To Aqsa has been mentioned because there was no other Masjid so far away as Masjid-ul-Aqsa; it was Masjid-ul-Aqsa that was the farthest Masjid among all other Masajid; there was a distance of more than a month between Masjid-ul-Haraam and Masjid-ul-Aqsa. (*Ruh-ul-Bayan, part 15 Surah Bani Israel, Taht-al-Ayah 1, vol. 5, pp. 114*)

### Siddeeq according to Jibraeel-e-Ameen...

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated when the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Jibraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَام at Mi'raaj night: 'يَا جِبْرِيلُ! إِنَّ قَوْمِي يَتَّبِعُونِي وَلَا يُصَدِّقُونِي' i.e. O Jibraeel! My people will slander me and they will not testify for me. Sayyiduna Jibraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَام humbly said: 'إِنْ أَتَاهُمْ قَوْمُكَ فَإِنَّ أَبَا بَكْرٍ يُصَدِّقُكَ وَهُوَ الصِّدِّيقُ' i.e. If your people slander you so what happens, Abu Bakr will testify because he is Siddeeq. (*Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 5, pp. 226, Hadis 7148, 7173*)

The same thing in the morning of Mi'raaj night happened when our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ standing near Hateem-e-Ka'bah mentioned this wonderful Mi'raaj night to the people, so the faith of true Muslims became stronger but hypocrites and polytheists were deeply shocked as to how such a long journey was made only during one night.

### One who testifies without seeing

Polytheists ran and reached Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ and started saying: 'هَلْ لَكَ إِلَى صَاحِبِكَ يَزْعُمُ أَنَّهُ أَسْرَى بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدَسِ؟' i.e. Do you testify whatever your friend has said that he had visited Masjid-ul-Aqsa from Masjid-ul-Haraam? He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: 'أَوْ قَالَ ذَلِكَ؟' Has the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ really stated the same thing? They said: Yes. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ

اللَّهُ تَعَالَى عَنْهُ replied: 'لَيْنِ قَالَ ذَلِكَ لَقَدْ صَدَقَ' i.e. It is definitely true if the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated it.

They said: 'أَوْ تُصَدِّقُهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدَسِ وَ جَاءَ قَبْلَ أَنْ يُصْبِحَ؟' i.e. Do you also testify to this surprising thing as well that he (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) went to Bayt-ul-Muqaddas last night and returned prior to the morning? He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: 'نَعَمْ! إِنِّي لَأُصَدِّقُهُ فِيمَا هُوَ أَبْعَدُ مِنْ ذَلِكَ أَصَدِّقُهُ بِخَبَرِ السَّمَاءِ فِي عَدْوٍ أَوْ رَوْحَةٍ' Yes! I also testify the heavenly news of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the morning and evening. Certainly, those things are more surprising and astounding than this one. Thus Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ became famous as 'Siddeeq' afterwards. (*Al-Mustadrak, vol. 4, pp. 25, Hadis 4515*)

Some hypocrites started raising different types of questions in order to reject this great miracle, for example:

It is stated in a blessed Hadis that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'فُرِئْتُ تَسْأَلُنِي عَنْ مَسْرَائِي' Quraysh were asking questions about my Mi'raaj Journey. 'فَسَأَلْتَنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدَسِ لَمْ أَتَيْتَهَا' they asked me questions about those things of Bayt-ul-Muqaddas, which (due to being unnecessary) I did not remember. 'فَكُرِّبْتُ كُرْبَةً مَا كُرِّبْتُ مِنْهُ قَطُّ' I was, due to this, so much sad that I had never been so much sad before. 'فَرَفَعَهُ اللَّهُ لِي أَنْظُرَ إِلَيْهِ مَا يَسْأَلُونِي عَنْ' so Allah عَزَّوَجَلَّ raised Bayt-ul-Muqaddas for me and I started looking at it, therefore I kept telling them about what Quraysh was asking me. (*Sahih Muslim, Kitab-ul-Imaan, pp. 106, Hadis 278*)

About the questions of polytheists of Makkah, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ وَآلِهِ وَسَلَّمَ has stated that those questions were useless. For example, how many pillars and steps are there of Bayt-ul-Muqaddas? Where is the pulpit? It is quite obvious that such things cannot be memorized instead of seeing many times so how is it possible to remember them after seeing them once? Unbelievers said that whatever you are talking about

'Arsh and Kursi we do not know but we have seen Bayt-ul-Muqaddas, tell us anything (any signs/particulars) of this place, therefore Allah ﷻ divided this Mi'raaj into two parts: One from (Masjid-ul-Haraam) to Bayt-ul-Muqaddas, (second) from Bayt-ul-Muqaddas to ahead of 'Arsh so that people could get information about first part of Mi'raaj with evidences.

When particulars of Bayt-ul-Muqaddas were asked so the Beloved Prophet ﷺ was a little worried; though the Prophet of Rahmah, the Intercessor of Ummah ﷺ entered Bayt-ul-Muqaddas, he ﷻ did not pay attention to its particulars. Furthermore, it was a dark night. Allah ﷻ commanded Sayyiduna Jibraeel ﷺ so Sayyiduna Jibraeel ﷺ lifted Bayt-ul-Muqaddas on his wings and placed it near the house of Sayyiduna Aqeel رضى الله تعالى عنه in Makkah. He ﷻ kept looking at it and answering their questions. (Remember) To bring Bayt-ul-Muqaddas to the Beloved Prophet ﷺ after lifting is your miracle as the throne of Bilqees was presented in the court after being lifted is the miracle of Sayyiduna Sulayman علي نبينا وعليه الصلوة والسلام.

Anyway, when the Beloved Prophet ﷺ answered all the questions of polytheists of Makkah regarding Bayt-ul-Muqaddas so since they were testing this miracle through their wisdom instead of believing in it and even they were trying to prove it false out of their malice and enmity, they started asking about the signs/particulars of Bayt-ul-Muqaddas and despite being disgraced they remained obstinate and for further test they started asking about the caravan that went to Egypt from Makkah Mukarramah for trade.

He ﷻ told them that the caravan was found between so-and-so place of blessed Makkah and Egypt; it had so-and-so number of men walking and so-and-so were on camels. They then asked a question from the Beloved Prophet ﷺ as to when they would enter Makkah Mukarramah upon their return; so he ﷻ replied that the caravan would enter Makkah Mukarramah on Wednesday; a grey-colour camel, whose hessian beneath saddle is black, will be in the front of them, loaded with two sacks. Whatever the Beloved Prophet ﷻ stated the same thing

happened. Upon the manifestation of the Beloved Prophet ﷺ miracles, the polytheists were ashamed but did not embrace Islam.

## Observations of Mi'raaj night

The Beloved Prophet ﷺ saw millions of wonders at Mi'raaj night, went to Paradise, saw heavenly palaces of his Ummatis, Hell and the terrible torments of Hell-dwelling people, then some of them, he ﷺ for the persuasion and menace of his Ummah mentioned so that after listening to the terrible torments of the Hell-dwellers, Ummatti may protect themselves from the hell by performing good deeds and after listening to the unending/everlasting favours of paradise Ummatti may try to get them. Let's listen to some parables and observations briefly:

The Beloved Prophet ﷺ has said: I saw 'the reward for Sadaqah is ten times more and the reward for lending money (qarz) is 18 times more' written on the door of paradise at Mi'raaj night; I saw dome-resembling tent made of pearls which are for the Imams and Mu'azzins of the Holy Prophet's Ummah, a few tall palaces which are for those who suppress their anger and forgive, a palace decorated with the silk curtains that is for Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رضى الله تعالى عنه; I heard the footfall of Sayyiduna Bilaal Habshi رضى الله تعالى عنه while visiting paradise; heavenly nymphs of paradise paid Salaam to me; passed by such a person who was covered from the Noor of 'Arsh; he was that fortunate person who would do a lot of Zikr of Allah عزوجل in the world, love Masjid, and who never became the cause of his parents being abused or disgraced.

One of the extremely painful torments our Beloved Prophet ﷺ saw at Mi'raaj night was that the jaws of some people were being opened; their flesh after being cut from their bodies was being pushed into their mouths with blood; these are those unfortunate people who would backbite people and find fault with them. He ﷺ passed by some such men and women who were hanged by their chests; these are those unfortunate people who defame people to their faces and backbite them.

At Mi'raaj night, our Beloved Prophet ﷺ saw some people as well whose bellies were as big as rooms and snakes could be seen inside their

bellies from outside; these unfortunate people were usurers. The Beloved Prophet ﷺ went to such people whose heads were being crushed by stones; these are those unfortunate people whose heads would get heavy due to Salah. Our Beloved Prophet ﷺ also saw those who give Khutbah (pieces of advice) to Ummah but do not act upon it themselves and those who do not act upon the Holy Quran after they have studied it; their lips were being constantly cut with fire scissors. At Mi'raaj night, the Beloved Prophet ﷺ saw some people hanging with fire branches; these are those unfortunate people who abuse their parents in the world. The Beloved Prophet ﷺ saw the women, who after committing sinful acts kill their children, in such a state that they were hanged by their breasts and legs. The Holy Prophet ﷺ saw those, who swindle orphans out of their wealth, in such a state that big fire stones were being put into their mouth after holding their lips, and these stones were coming out from their bottoms. Those who do not pay Zakah were seen in such a state that they were gulping/eating up the poisonous plants and hot stones of hell like quadrupeds.

## Repent ...!

Dear Islamic brothers! Just ponder over these torments and then see our powerlessness and weakness. Alas! We are so weak that we become restless by a slight headache or fever, so then how can we bear the terrible torment of Hereafter! Therefore, we still have time to become frightful, and those who after being Zakah Fard (obligatory) on them do not pay Zakah, should repent of it instantly and pay their Zakah after calculating the total number of years correctly they have not paid any Zakah. Otherwise if they lose this opportunity and meet their death prior to repentance, then they will have no more chance.

کر لے توبہ رب کی رحمت بے ہڑی      قبر میں ورنہ سزا ہو گی کڑی

صَلُّوْا عَلَی الْحَبِیْب      صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

## Introduction to Faizan-e-Mi'raaj

اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ, to spread the benefit of this miracle Majlis Al-Madina-tul-Ilmiyyah of Dawat-e-Islami, a non-political movement of preaching Quran and Sunnah, has compiled a book named '*Faizan-e-Mi'raaj*', contains the discussions of complete Mi'raaj parables, blessed verses and Ahadees about it and the Madani pearls derived from them including the discussion of the observations of the Beloved Prophet ﷺ. By studying this book one not only will develop the love of Rasool ﷺ but also will get plenty of information as well. It is a Madani request to all Islamic brothers to buy and read this book at all costs.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

## Introduction to Majlis IT

Dear Islamic brothers! Modern age is the age of science and technology. In this age, computer and internet are playing a very vital role. Nowadays, information technology has exerted a great influence on every field of life in different forms. اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ, for the reformation of Ummah and to spread the message of Islam all over the world, Dawat-e-Islami, a global movement of preaching Quran and Sunnah, has established several Majalis and departments—one of them is 'Majlis IT' whose function is to present fragrant Madani pearls of Islam to the people of entire world through Information Technology. One of the remarkable achievements of Majlis IT is to present the world-famous *Fatawa Razawiyyah* and translation of the Holy Quran 'Kanz-ul-Imaan' of A'la Hadrat رحمۃ اللہ تعالیٰ علیہ in the form of Software which is highly commendable. With the cooperation of Majlis Tawqeeet, software has been introduced that is highly effective for the correct timings of Salah on computer and in mobile phones. More than 200 books can easily be studied by Al-Madinah Library Software. اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ, all these software prepared by Majlis IT can be bought from Maktaba-tul-Madinah in the form of CDs.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تری دھوم مچی ہو



## Participate in 12 Madani activities

In order to gain further religious knowledge and act upon Sunnahs and to spread the call towards righteousness all over the world, participate in twelve Madani activities of Dawat-e-Islami. One of them is 'Weekly Ijtima' as well.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the weekly Ijtima' held by Dawat-e-Islami is adorned with the flowers of recitation of the Holy Quran, Na'at, Sunnah-inspiring speeches, highly emotive and tear-jerking Du'as, Zikr and Salat-'Alan-Nabi, Madani pearls of Salat and Salaam and Islamic knowledge. Undoubtedly, to attend such Ijtima'aat is a means of getting plenty of reward and blessings. The weekly Sunnah-inspiring Ijtima' begins after Salat-ul-Maghrib with the recitation of Surah Al-Mulk; blessed Na'at is recited after the recitation of the Holy Quran, then Sunnah-inspiring speech is delivered. Zikr of Allah عَزَّوَجَلَّ is also done in the weekly Sunnah-inspiring Ijtima'.

After Zikr, Du'a is also made, nobody knows as to how many people's Du'as are answered and how many malefactors become people of good-character. Let me relate a Madani parable to you.

### Careless young man

You can see the worth of weekly Sunnah-inspiring Ijtima' from the following Madani parable: An Islamic brother from Multan Road (Markaz-ul-Awliya Lahore) sent a letter saying that I was a careless and heedless person, committing sins being intoxicated with the love of this world. I was very famous for singing children songs by beating a lunch box and parodying Qawwals in my entire family. My favorite hobby was to make people laugh by cracking a joke, reciting film Ghazals, singing songs, dancing in a very awkward manner and by many other means.

It was my school days. An Islamic brother wearing 'Imamah used to come to meet my brother quite often. One day my elder brother introduced me to him so he invited me to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami, a non-political movement of preaching Quran and Sunnah. At his invitation, I attended Sunnah-inspiring Ijtima' on Thursday and liked it very much. I then started attending the Ijtima' regularly and also invited my class fellows who also came. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I started offering Salah regularly and with

the passage of time, I started wearing 'Imamah as well. Upon this, some of my family members strictly opposed me; even sometime they would remove my 'Imamah by pulling it. I was prevented from delivering Dars; I grew Sunnah-conforming hair but my family members got it cut forcefully; I did not have a beard but I intended to adorn my face with beard.

Despite all these difficulties, the attraction of Madani environment and politeness of devotees of Rasool were bringing me closer and closer to Dawat-e-Islami. I felt calm by listening to the cassettes of Sunnah-inspiring speeches released by Maktaba-tul-Madinah that encouraged me further.

اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ, with the passing of time, Madani environment developed at my home as well. The family members, who did not use to permit me to attend Sunnah-inspiring Ijtima' and travel with Madani Qafilah, gave me the permission to travel with Madani Qafilah for twelve months. The Ijtima' of Islamic sisters started at home. My father grew a beard. At the time of writing, I have had the responsibility of a 'Majlis' of Dawat-e-Islami, a non-political global movement of preaching Quran and Sunnah.

گو گلوکار ہو، قافلے میں چلو  
فضلِ غفار ہو، قافلے میں چلو

گر چہ فنکار ہو، قافلے میں چلو  
خُلد در کار ہو، قافلے میں چلو

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِیْب

